Vellard, Jehan. Etudes sur le lac Titicaca. VII. Populations indigènes des hauts plateaux andins Première Partie: Les Ourous-Chapayas /Studies About Lake Titicaca. VII. Indigenous Populations of the Andean High Plateaus. First Part: The Uru-Chipaya/. Travaux de l'Institut Français d'Etudes Andines, Vol. 6, pp. 51-94. Paris-Lima, 1957-1958.

Multiple tables; bibliography.

Yale: Peru A65p In73t 5-8.

/The first section of this article consists of a discussion of the three major ethno-linguistic groups occupying the area: (1) the Aymara (2) the Quechua, and (3) the Uru-Chipaya, including the mixed fishing groups of Lake Titicaca. Previous studies of physical anthropology among these peoples are briefly noted, followed by a short description of Vellard's own research on this topic. Following an introductory sketch of Uru culture and population history on pp. 56-60, a detailed study of Uru physical anthropology is presented, mainly in the form of anthropometric data. The data were derived from 75 subjects composed of 64 males and 11 females drawn from the various Uru population categories noted above./

Surveyed in 1966

Vellard, Jehan. Etudes sur le lac Titicaca. VIII. Origine des populations indigènes actuelles du haut plateau /Studies About Lake Titicaca. VIII. Origin of the Contemporary Indigenous Populations of the High Plateau/. Travaux de l'Institut Français d'Etudes Andines, Vol. 7, pp. 1-27. Paris-Lima, 1959-1960.

6 plates containing 16 photographs.

Yale: Peru A65p In73t 5-8.

/This is an important source for purposes of ethnological orientation, and it is highly recommended as a point of departure for the researcher interested in this area. (A useful complementary article is "The Present Distribution of Indian Languages in Highland Bolivia," by John F. Goins. Kroeber Anthropological Society Papers, No. 2, pp. 17-34. Berkeley, 1950.) Vellard presents an historical and contemporary analysis of the predominant linguistic, racial, and sociocultural patterns and interrelations of the three major population groups inhabiting the Lake Titicaca region, i.e., the Aymara, the Quechua, and the Uru-Chipaya peoples. The emphasis is upon ethnic history and the clarification of historical problems. For instance, on the vexed question of Uru linguistic affiliations Vellard concludes (p. 13) that the Uru-Chipaya are the modern remnants of groups that spoke a widely dispersed and dialectically varied language called Pukina in the Spanish chronicles. Changes in areas of occupation and population patterns are well-covered./

Surveyed in 1966.

Grollig, F. X. The Aymara and Uru Indians of the Peruvian Altiplano. Proceedings of the Indiana Academy of Science, Vol. 72, pp. 67-68. Indianapolis, 1963.

Yale: A53i 126 71-72

[Less than half of this very brief article deals with the Uru, but it is of some value since it is evidently based upon first-hand observations by a professional anthropologist. The "Uru" whom the author describes are those living out in Lake Titicaca (probably in the Bay of Puno) on totora reed "islands." Information is given on ecological conditions, subsistence patterns, and material culture. This same group is much more fully described in Vellard's book, Dieux et Parias des Andes (1954).]

Surveyed in 1966

Métraux, Alfred. La Religion Secreta y la Mitología de los Indios Uro-Chipaya de Carangas (Bolivia) /The Secret Religion and Mythology of the Uru-Chipaya Indians of Carangas (Bolivia)/. Revista del Instituto de Etnología de la Universidad Nacional de Tucumán, Vol. 3, No. 1, pp. 7-84. Tucumán: Universidad Nacional de Tucumán, 1935.

10 plates containing 20 photographs; 3 text photographs.

Yale: Argentina NK10 †T79e v. 3[1]

[This article is basically a Spanish version of part of an article published in French which has been processed for this file - i.e., 2: Métraux. The arrangement of material differs a little in the two versions, but the data seem to be essentially the same. A few of the photographs may not have been reproduced elsewhere.]

Surveyed in 1966

Métraux, Alfred. Civilización Material de los Indios Uro-Chipaya de Carangas (Bolivia) /The Material Culture of the Uru-Chipaya Indians of Carangas (Bolivia)/. Revita del Instituto de Ethnología de la Universidad Nacional de Tucumán, Vol. 3, No. 1, pp. 5-130. Tucumán: Universidad Nacional de Tucumán, 1935.

16 plates containing 32 photographs: 1 text photograph.

Yale: Argentina NK10 +T75e v.3

[This article is basically a Spanish version of part of an article published in French which has been processed for this file - i.e., 2: Métraux. There seems to be very little if any difference between the two versions.]

Surveyed in 1966

Métraux, Alfred. People of the Past. Natural History, Vol. 54, pp. 425-431. New York: The American Museum of Natural History, 1945.

22 photographs.

Yale: S9 099 54.

[This is a good, compact summary of the major features of Chipaya environment and culture, many of which are illustrated in the excellent photographs. The archaic nature of Chipaya culture is stressed, along with its consequent value for an understanding of Incan culture, and the light it may shed on various problems of Andean archeology. The article has not been processed for the files because it contains very little if any ethnographic data not reported in previous, more technical works by Métraux.]

Surveyed in 1966

Palavecino, Enrique. Los Indios Uru de Iruito /The Uru Indians of Iru Itu/. Runa: Archivo para las Ciencias del Hombre, Vol. 2, pp. 59-88. Buenos Aires, 1949.

12 photographic plates; 8 text figures; 1 table.

Yale: Argentina NK10 B865e 2.

[This is a useful source combining information from earlier works with the author's own field data on the Uru of Iru Itu obtained in 1933. Palavecino's primary data were originally published in a series of three articles in the newspaper La Prensa in 1933-34. The main topics covered include the economy, clothing, dwellings, boats, industrial arts, social organization, religion, and music. These subjects have been dealt with fairly extensively in other works, and probably little is presented in the way of new material. But it would be of interest to make a close comparison between Palavecino's data and Métraux's (see this file, category 116, source 1), which were obtained only two years earlier, in 1931. Numerous bibliographical references are presented in the footnotes.]

Surveyed in 1968

Polo, osé Toribio. Indios Uros del Perú y Bolivia /The Uru Indians of Peru and Bolivia/. Boletin de la ociedad Geográfica de Lima, Vol. 10, pp. 445-482. Lima: Imprenta y Librería de San Pedro, 1901.

yle: Peru E10 So32 v.10.

[This long remained a standard source on the Uru, drawn upon by many subsequent iters. It incorporates some original data gathered by Polo during his trip down the saguadero River, from Lake Titicaca to the community of Nazacara, in February 1897. e most important sections of the article seem to be the following: (1) a review of data rived from Spanish chronicles and other historical sources, on pp. 447-53; (2) the detailed ting of places along the Desaguadero River where the remnant Uru population was located ar the end of the 19th century, on pp. 460-63; and (3) a Spanish-Uru vocabulary list on p. 464-79. Among other topics covered are the question of Uru linguistic relations, the mology of the name Uru, clothing, and some descriptive linguistics. Bibliographical erences are given in the footnotes. Finally, the article is accompanied by a valuable, tailed folded map of the Desaguadero region drawn by Juan Bergelund, which may be nd at the end of the volume.]

Surveyed in 1966

Vellard, Jehan. Contribution à l'étude des indiens Uru ou Kot'suñs. III. Vocabulaire /Contribution to the Study of the Uru or Kot'suñ Indians. III. Vocabulary/. Travaux de l'Institut Français d'Etudes Andines, Vol. 2, pp. 51-88. Paris-Lima, 1950.

Yale: Peru A65p In73t 1-4.

/The article opens with a three-page introductory section reporting on a return trip by the author to the Uru village of Iru-Itu in early 1950. He notes the decline in population and that the village is rapidly becoming Aymarized due to acculturation and intermarriage. Vellard concludes that there no longer exists a distinct Uru ethnic group. The bulk of the article consists of a vocabulary list which was gathered from 1941 to 1943. This material is especially valuable because it is topically arranged; the Uru terms along with a French translation are presented under 19 major subject headings as follows: (1) the human body (2) phases of the life cycle (3) kinship terms (4) geological and climatic phenomena (5) topographic and place names (6) astronomical phenomena, seasons, and directions (7) dwellings and furnishings (8) balsa boats (9) fishing equipment (10) hunting (11) clothing (12) wool working (13) cordage (14) miscellaneous implements (15) ceramics (16) food and its preparation (17) musical instruments (18) flora, and (19) fauna./

Surveyed in 1966

Vellard, Jehan. Peuples pêcheurs du Titicaca: les Uros et leurs voisins /Fishing Peoples of Titicaca: the Uru and Their Neighbors/. Les Cahiers d'Outre-Mer, Vol. 5, pp. 135-148. Bordeau: L'Institut de la France d'Outre-Mer de Bordeaux, 1952.

10 photographs; 2 maps; 1 table.

Yale: E10 B65C 5.

/In this source Vellard focuses upon the identification and description, history, and comparison of the various fishing groups in the area of lakes Titicaca and Poopó that may be classified as Uru or of mainly Uru derivation. He discusses population distribution, settlement patterns, and ecological conditions both historically and currently, and their relations with the Inca. For the modern groups he presents data on physical anthropology, language, material culture - including a check list on p. 144 indicating the distribution of material culture items among the various "Uru" groups, religious beliefs, and the social and ethnic position of the Uru groups in the context of their relations with surrounding ethnic groups, especially the Aymara. Most of these data are presented more fully in other works by Vellard, but this is a convenient comparative summary in which the similarities and differences among the Uru groups are most clearly delineated./

Surveyed in 1966.

Vellard, Jehan. Dieux et Parias des Andes. Les Ourous, ceux qui ne veulent pas etre des hommes /Gods and Pariahs of the Andes. The Uru, Those Who Do Not Wish to be Men/. Paris: Editions Emile-Paul, 1954.

Pp. 254; 26 photographs; bibliography; fold. map at end.

Library of Congress: F3430 .1 .P8V4.

/This is the basic source on the ethnography and culture history of the Uru segment of the Uru-Chipaya ethno-linguistic group. It has not been processed for this file as yet due to lack of finances. As an interim measure, a fairly detailed review of the contents will be given here.

Chapter 1, "The End of a Race" (pp. 9-13), opens with an Uru origin myth which is the basis of the subtitle; i.e., the Uru portray themselves as being a sort of distinct, nonhuman species created prior to man, and having special qualities. This is followed by a discussion of the current and apparently terminal phase of Uru existence as a distinct ethnic/cultural unit. A disastrous drought in the years 1940-45 practically destroyed the cultural life of the village of Iru-Itu, evidently the only remaining traditional Uru community.

Chapter 2, "The Sacred Lake of the Andes" (pp. 14-37), describes the regional setting of the Uru. They center about Lake Titicaca, which plays a prominent role in Andean legends and mythology. Three areal aspects are treated: the ecology, including topography, climate, flora and fauna; general culture history; and present ethnic and linguistic distributions.

Chapter 3, "The History of the Uru as Told by Themselves" (pp. 39-62), deals with traditional oral history, while Chapter 4, "The True History of the Uru" (pp. 63-81), examines Uru culture history as derived from archeological materials and the Spanish chronicles. The latter chapter is of particular interest, although many of the interpretations are rather speculative. Much more archeological research is required to test some of Vellard's conclusions. One of the most significant of these concerns the successive changes in ecological adaptation which the Uru underwent as a result of geographical displacements caused by pressures from surrounding Indian and later Spanish populations.

Chapter 5, "The Men and the Language" (pp. 83-103), covers physical anthropology, demography, and linguistic affiliations. General summaries of these topics are given, omitting the detailed data previously published in Vellard's more technical articles. (For guides to these articles see this file, categories 111 and 112.)

Chapter 6, "The Uru of the Bay of Puno" (pp. 105-116), is the only substantial ethnographic description available of this population group living out in Lake Titicaca. Although this group retains little of the Uru language or cultural traditions, are of mixed physical type, and object to being

Vellard, Jehan.

called Uru, they have retained an ecological mode of life which is even more traditional than that of the Iru-Itu group. They are adapted almost completely to an aquatic existence. Their small huts are built upon reed platforms situated in dense reed marshes, and they subsist largely upon fish, aquatic birds, and totora reed roots.

Chapters 7 through 11 focus upon the Uru of Iru-Itu. Chapter 7, "The True Uru: Those of the Desaguadero" (pp. 117-34), gives a detailed account of the recent history and present sociocultural conditions of the Uru groups living along the Desaguadero River, and specifically of the village of Iru-Itu. Chapter 8, "The Uru Mode of Life" (pp. 135-53), describes the subsistence economy (including food patterns) of Iru-Itu, and Chapter 9, "Uru Industry" (pp. 155-66), presents a rather superficial account of material culture and crafts. The latter are more thoroughly covered in other sources in this file.

Chapter 10, "Social Life" (pp. 167-78), is one of the poorest and yet one of the most important chapters in the book since so little is known about this subject. Some of Vellard's most significant points are negative ones. Thus, he claims it was impossible to reconstruct traditional Uru social organization. Unfortunately, he never actually describes the social system which existed during his periods of observation, although he states that the people of Iru-Itu have not adopted Aymara patterns of community organization. There are brief notes on marriage, kinship, and leadership, and kin terms are discussed although not given in the vernacular (these are included, however, in a vocabulary list published in an earlier article; see this file, category 112, Vellard 1950). A high point is the disclosure on p. 169 that contrary to previously published information the

Vellard, Jehan.

Uru never had a system of "clans" (i.e., sibs). Vellard maintains that former investigators such as Posnansky and Métraux (as well as Vellard himself in his first work) were misled on this matter, perhaps because of the difficult translation problem involving the use of three languages - Uru, Aymara, and Spanish. Iru-Itu is divided into surname groups (probably a recent development since the names are Spanish), but these are neither ayllus nor sibs. Vellard found that if pressed on this question, the Uru, to satisfy the inquirer, will give a list of sibs such as the four names recorded by Métraux (see this file, category 116, source 1), but these are actually Aymara sibs belonging to the community of Jesús de Machaca to which Iru-Itu is annexed. The final section of this chapter discusses Aymara-Uru relations. A striking feature of these relations is that although the Aymara are generally contemptuous of the Uru and treat them harshly, they have a certain fear and magical respect for them. Once a year the chiefs of the neighboring Aymara communities bring ritual gifts to Iru-Itu to appease the spirits of the Uru ancestors. This practice ceased after 1942.

Chapter 11, "Religious Life" (pp. 179-92), is a fairly brief and not especially informative account of beliefs and rituals. On the other hand, Chapter 12, "Other Uru Groups" (pp. 193-207), is a quite useful survey of a number of small, dispersed groups which are evidently of Uru descent, although most are now highly mixed and acculturated. Among the more interesting and least known of these groups are the Morato of Lake Poopó.

Chapter 13, "The Chipaya" (pp. 209-34), is a rare and valuable first-hand report on this group, the first substantial account to appear since Métraux's work in the early 1930s (see this file, category 116, source 2). Contrary to Métraux's expectations, the Chipaya have succeeded in maintaining themselves as a

Vellard, Jehan.

distinct ethnic group. In fact, their community is flourishing and the population increasing - Vellard estimated a population of between 400 and 500 in the early 1950s.

The two final chapters, Chapter 14, "Character and Evolution of the Uru" (pp. 233-41), and Chapter 15, "The Uru Are Nevertheless Men" (pp. 234-47), are concerned first, with general attitudes and emotional characteristics, and second, with contemporary developments and trends in the Uru way of life.

In conclusion, one may say that although this work falls far short of meeting modern ethnographic standards, it is still a useful and most worthwhile book which contains much of what we will ever know about a fascinating and nearly extinct people. /

Surveyed in 1968

Vellard, Jehan. Etudes sur le lac Titicaca. I. Contribution à l'étude des Indiens Uru ou Kot'suña. Note IV /Studies About Lake Titicaca. I. Contribution to a Study of the Uru or Kot'suñ Indians. Note IV/. Travaux de l'Institut Français d'Etudes Andines, Vol. 3, pp. 3-39. Paris-Lima, 1951.

Yale: Peru A65p In73t 1-4.

/This article is preceded, on pp. 1-2, by a short statement describing the broad research project on the Lake Titicaca region which has been directed by Dr. Vellard. Participating institutions and personnel are noted, as well as research dates. From the dates we may infer that Vellard worked among the Uru at various times during the years 1938, 1940-43, and 1948-51. The article itself consists mainly of a continuation of the vocabulary list started in his 1950 article (q.v., this file, category 112). Again the vocabulary is arranged topically, but this time mostly under grammatical categories such as adjectives and pronouns. A few substantive categories are of particular interest, as for instance the sections on social life, numbers, colors, the terminology of politeness, and medical terms. An introductory note discusses the author's researches in 1951 at Iru Itu and the Bay of Puno. At this time color films were made of the Uru at these two locales./

Surveyed in 1966.